DOCUMENT RESUME

ED 243 792 SO 015 644

AUTHOR Novak, John M.
TITLE Inviting Research: Paradigms and Projects for a Theory of Educational Practice.
PUB DATE 84
NOTE 19p.; Paper presented at the Annual Meeting of the American Educational Research Association (68th, New Orleans, LA, April 23-27, 1984).
PUB TYPE Viewpoints (120) -- Speeches/Conference Papers (150)

EDRS PRICE MF01/PC01 Plus Postage.
DESCRIPTORS Educational Environment; Educational Research; *Educational Theories; Elementary Secondary Education; Foreign Countries; *Humanistic Education; *Models; Needs Assessment; Teacher Role; *Teaching Methods
IDENTIFIERS *Invitational Education

ABSTRACT

Research projects needed in invitational education will vary according to the concept of invitational education held. Three paradigms for invitational education are presented, with research projects suggested for each. First, for those who see invitational education as an "integrative setting," it is suggested that the development of explicit criteria for including, excluding, and transforming available research is needed. Next, researchers viewing invitational education as primarily involving skill acquisition need to develop arguments and strategies for those who question the desirability and efficacy of such an approach. Special attention is paid in this section to research studies on teacher efficacy, self-monitoring, and the "managed heart." Finally, for those who think invitational education should be about the inviting of educative events, a 4 x 4 grid is presented using basic notions of Stephen C. Pepper's "World Hypotheses" and D. Bob Gowin's "Educating." The model provided for inviting educative events could also be used in other professions. (Author)

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Inviting research: Paradigms and projects for a theory of educational practice

John M. Novak
College of Education
Brock University
St. Catharines, Ontario
Canada, L2S 3A1

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John M. Novak
College of Education
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Abstract

This paper argues that research projects needed in invitational education will vary according to the concept of invitational education held. Three paradigms for invitational education are presented, with research projects suggested for each. First, for those who see invitational education as an "integrative setting" it is suggested that the development of explicit criteria for including, excluding, and transforming available research is needed. Next, researchers viewing invitational education as primarily involving skill acquisition need to develop arguments and strategies for those who question the desirability and efficacy of such an approach. Special attention in this section is paid to research studies on teacher efficacy, self-monitoring, and the "managed heart". Finally, for those who think invitational education should be about the inviting of educative events, a 4 x 4 grid is presented using basic notions of Stephen C. Pepper's World Hypotheses and D. Bob Gowin's Educating. It is suggested that the model provided for inviting educative events could also be used in other professions.

Introduction

> The only real problem in life, an ancient philosopher had once said, is what to do next.
>
> Arthur C. Clarke
> Imperial Earth
> p. 219

What can researchers interested in studying and implementing invitational education do next? This paper will argue that the answer to this question will depend on the concept of invitational education held. Different research programs will be suggested for those who see invitational education as 1) an integrative setting, 2) a skillful approach to interpersonal functioning, and 3) a theory of educational practice. Let's look at each of these in turn.

Part I: Integrative Setting Research

> ... more detail ... there is no originality and truth except in detail.
>
> U.S.A. Today
> March 16, 1984

One of the attractive features of invitational education is that it can connect to research in a wide variety of areas. Researchers taking seriously Sidney Jourard's pronouncement (and excusing his sexism), that "there is no biological, geographical, social, economic, or psychological determiner of man's condition that he cannot transcend if he is suitably invited or challenged to do so" (1968, p. 58) need to pay attention to developments in the physical, biological, and social

sciences. Indeed, the Second Edition of Inviting School Success (Purkey and Novak, 1984) refers to research in such diverse fields as iatronic diseases, learned helplessness, negotiating, and praising students. Breadth is certainly apparent in this perspective.

The notion of invitational education as an integrative setting serves a number of different purposes. Primarily, it enables interested professionals to synthesize research findings and connect them to the common theme of intentionally calling forth human potential. Using this notion, educators and others in the human-services profession have developed numerous playbooks in such diverse areas as giftedness, food services, physical education and nursing. In the area of counselling, the concept of invitational theory as an integrative setting is serving as the rationale for a textbook (Purkey and Schmidt, in progress). This use of this paradigm is succinctly summarized when the authors state that the text:

> ... is specifically designed to serve as an integrative setting for a wide variety of systems, theories, and techniques and to provide a logical structure for understanding and organizing the wealth of knowledge now being generated in the field of counselling.
>
> (Purkey and Schmidt, in progress)

Thus this notion of invitational theory can give practitioners and theoreticians an incorporative framework, a general perspective from which to operate.

The chief strength of invitational theory used as an integrative setting is its scope. Any and all research dealing with human behaviour could, theoretically, be scrutinized from this perspective. Invitational researchers using this paradigm primarily take on the role of extrapolaters; they draw from a wide variety of sources and then blend diverse findings to show invitational implications. This role has been,

and will continue to be, an important aspect of invitational theory. It is not, however, without its problems.

Strengths can also become weaknesses. Playbooks in diverse areas tend to look very similar. Expanding theoretical scope may come at the expense of limiting practical precision (Pepper, 1942). An approach of unlimited scope which, by definition, can include anything, runs the risk of becoming theoretical tofu; it may be good for you and mix well, but it has no identity of its own.

It is suggested that "inviting" researchers using this integrative setting paradigm need to explicitly state and test the criteria they use for examining and transforming diversified findings into an inviting framework. Until the rules of inclusion, exclusion, and transformation are more precisely stated, there will remain an ambiguous aura of mystery about invitational theory.

An ambiguous theory runs the risk of being reduced to a slogan. The danger here, as Eliot Eisner has pointed out, is that "educational slogans serve to replace educational thought and enable school practitioners to avoid dealing with the persistent problems of practice" (1979, p. 279). Let's now turn to a second, more precise paradigm, one which is intended to deal with problems of practice.

Part II: Inviting Skills Research

> Beware of friendliness in the realms of power. There is no need to beware of friendship. It does not exist.
>
> Towards a Philosophy of Administration, Christopher Hodgkinson 1978, p. 218

Invitational theory takes on a very practical slant when examined in the light of the question, "How does a person behave invitingly?".

Researchers and practitioners interested in this question have tended to look at the uniqueness of the inviting process in terms of the perceptions and skills needed to call forth human potential. Although a conceptual framework and sequence of skills have been provided (Novak, 1980; Purkey and Novak, 1984), there has not been systematic research on the invitational effectiveness of those who have learned these skills. Research in this area is certainly needed, but may be more difficult than expected.

Although empirical support is required to better defend the need for invitational skill development, a deeper understanding of the subtleties and complexities embedded in the inviting process is also essential. Three particular areas of research (teacher efficacy, self-monitoring ability, and managed emotion) have special implications for inviting skill development. Let's look first at teacher efficacy.

The key to being inviting is intentionality, the notion that people can do things on purpose, for purposes they can defend. Although there is much more to the concept of intentionality (Searle, 1983), for educators it certainly involves a sense of personal and professional efficacy. Without a deep-seated belief in one's ability to help bring about important results it seems inconceivable that a person could be, for any sustained period of time, intentionally inviting. But, as Ashton and Webb (1982) have pointed out, teacher efficacy is a multi-dimensional construct that is best understood as a situation-specific synamic. In their research, using Bronfenbrenner's (1976) ecological perspective, they show how an understanding of the workings of four different systems (micro, meso, exo, macro) are related to teacher efficacy. This research has important implications for inviting skill development.

If being intentionally inviting for any lengthy period of time is not simply an act of the will, then the decision to be intentionally inviting is strongly affected by what happens within the classroom, school, community, and larger culture. Heroic attempts to be intentionally inviting in the most difficult of classroom situations may be commendable; however, they are unlikely to be sustained without simultaneously working to modify places, policies and programs. Thus, although it may be true that we do not have to do everything before we can do something, just doing anything may not be the best we can do.

Taking inviting skill development beyond the realm of the interpersonal would require the collaborative efforts of those involved in psychological, social, and curricular foundations of education. This seems to me to present exciting research and development possibilities, if only we could get these groups to speak to one another.

Just as being intentionally inviting can be affected by external context variables, it can also be affected by internal personality variables. The research on self-monitoring may shed some light on personal difficulties some people have with being inviting.

Two crucial skills in the inviting process are reading situations and making invitations attractive (Purkey and Novak, 1984, p. 62-65). Mark Snyder (1979a; 1979b), however, in his research on self-monitoring, has found that individuals differ in their ability and desire to do this. According to Snyder, certain people can be categorized as high self-monitoring and others as low self-monitoring; the former are "relatively situationally guided individuals" and the latter are "relatively dispositionally guided individuals" (1979a, p. 100). It appears that the difference between the two groups is not merely a surface behaviour but a fundamental difference in self-conception.

High self-monitoring individuals see themselves as possessing a "flexible 'me for the situation'" while low self-monitoring individuals see themselves as possessing an "enduring 'me for all times'" (1979a, p. 101). Certainly this has implications for the task of developing inviting skills.

It would seem that Snyder's (1979b) behaviour "recipe" for self-monitoring would be an important bit of advice for those who choose to develop intentionally inviting skills:

> In general, across a wide variety of social situations, strive to be (or at least appear to be) friendly and non-anxious. Against this common background, construct specific self-presentations based on reading of situational and interpersonal cues of behavioral appropriateness.
>
> (1979b, p. 193)

This advice would seem useful to only some people (high self-monitoring) some of the time (even high self-monitoring people are not "on" all of the time). Low self-monitoring individuals might tend to perceive this advice as being asked to artificially develop a false set of behaviours and a "managed heart" (Hochschild, 1983).

Snyder states that one of the goals of self-monitoring may be "to appear to be experiencing some emotion when one experiences nothing and nonresponsiveness is inappropriate" (1979b, p. 183). Although there may be times in life when nearly everyone would say this is necessary, low self-monitoring individuals would seem to resist this the most. They would also need to be assured that this is not an essential part of "being inviting". One can be inviting ~~-~~ being artificial.

Arlie Hochschild seems to be particularly speaking to this point in her recent book The Managed Heart: Commercialization of Human Feeling (1983). In this book she calls particular attention to the increasing emphasis on, and training in, "faking it". Her psychological and social research, looking at the emotional work of flight attendants

and bill collectors, is especially sensitive to the concerns of low self-monitoring individuals. She presents her personal concern in this way:

> The more I listened, the more I came to appreciate how workers try to preserve a sense of self by circumventing the feeling rules of work, how they limit their emotional offerings to surface displays of the "right" feeling but suffer anyway from a sense of being "false" or mechanical. I came to understand, too, that the more deeply a commercial system carves into the private emotional "gift exchange", the more receivers and givers alike take up the extra work of discounting what is impersonal in order to accept what is not. I think all this has helped me to interpret the smiles I now see around me at eye level.
>
> (p. X)

Stated another way by an airline passenger quoted in her book:

> When you see them receiving passengers with that big smile, I don't think it means anything. They have to do that. It's part of their job. But now if you get into a conversation with a flight attendant ... well ... no ... I guess they have to do that too.
>
> (p. 89)

It is Hochschild's contention that when personal feelings are systematically put to use for commercial purposes, both the society and the individual pay the price; consumers have to discount much of what is being communicated and the "emotion worker", in the long run, is estranged from his or her deeper sensitivities. Those doing research into, and those seeking the promotion of, inviting skills need to pay special attention to these points. In particular they have to be able to provide an adequate response to the question, "Is being skillfully inviting just another type of impression management - a performance done for the purpose of being seen as an 'inviting' person?".

This section has pointed out that research focusing on inviting skill development may be more complex than first imagined. The sense of efficacy needed to maintain an inviting stance over a long period seems to be affected by the interaction of many systems. In addition,

there are those, perhaps, who are more naturally attracted to the practice of inviting skills (high self-monitoring individuals); but there are also those who are suspicious of, for psychological reasons (low self-monitoring individuals) or for psycho-sociological reasons (those who fear the "managed heart"), the invitation to be inviting. Perhaps those who would hold in abeyance or reject the invitation to develop inviting skills would be more inclined to accept it if they could see it as more centrally related to what they feel and what they are supposed to be about. The request "Be inviting!" should elicit the response "To what?" (Novak, 1978). Inviting skill research, although related to precise sequential practices, lacks an essential context and a specific purpose; thus it is always open to the criticism - "Where's the beef?". Let's now look to a third paradigm for inviting research - one intended to possess adequate scope, precision and context.

Part III: An Inviting Theory of Educational Practice

> Taking thought in order to take action is a responsible thing to do, and when we are working with human beings, we must constantly be alert to our responsibilities, the rights of others, and the reasons justifying actions. Constructing a good theory, then, is a way out of our difficulties.
>
> (D. Bob Gowin, Educating, 1982, p. 61)

In this section I would like to sketch a paradigm with a precise, contextual scope for researchers interested in invitational theory. It will have an educational basis but may serve as a model for inviting research in other professions. To develop this model it is necessary to step back first for further conceptual analyses and then step forward with a specific context necessary to develop a research program.

In stepping back and looking at the concept of "invitational education" it is necessary to examine each of the words separately and then in combination.

The word "inviting" is intended to be a different root metaphor for expressing a relationship between people; instead of a "doing to" relationship, "inviting" emphasizes a "doing with" relationship. The latter involves a stance consisting of intentionality, respect, direction, and responsibility(Purkey and Novak, 1984). This use of "inviting" as a root metaphor can be better understood when seen in the context of Stephen Pepper's theory of root metaphors.

Stephen Pepper (1891-1972), a former professor of philosophy and aesthetics at the University of California at Berkeley presents a detailed theory of root metaphors in his book World Hypotheses: A Study in Evidence (1942) and later extended to aesthetics in The Basis of Criticism in the Arts (1945). This is not the time to go into a full explication of Pepper's work. However, other educators have been very interested in it (Kilbourn, 1974; Novak, 1983; Roberts, 1982; Webster, in progress) and have seen it as a rich source for systematizing thought and developing hypotheses.

The development of invitational education, from a root metaphor based on common sense experience to an abstract system capable of refinement and extension, is structurally similar to Pepper's metaphilosophical notions of root metaphors developing into world hypotheses. Briefly, Pepper argues that there are four basic root metaphors which can be extended into world hypotheses (formism, mechanism, contextualism and organicism) and which can provide adequate conceptual imagery for describing and interpreting the world. Each of these hypotheses is based on a different root metaphor (e.g.

formism - similarity; mechanism - machine; contextualism - unique situation; organicism - dynamic whole; Pepper, 1970); each is a separate theoretical way for understanding the world. Roberts (1982) nicely describes the metaphysical preoccupation of each world hypothesis this way:

> Formism - What FORM do things take?
>
> Mechanism - How do different things cause, link with, influence, or correlate with, OTHER THINGS?
>
> Contextualism - What is THIS EVENT all about, given the context?
>
> Organicism - How do events, objects, fit into A TOTALITY?
>
> (p. 281)

While Roberts argues that these root metaphors can be paired, this paper takes the position that they are also useful if used separately.

Each of Pepper's root metaphors and corresponding world hypotheses is readily apparent in the Second Edition of Inviting School Success (Purkey and Novak, 1984). For example, the definition of invitational education and the description of levels of functioning are representative of formism; the sequential approach to skills is mechanistic; the emphasis on "reading situations" and "listening to the ice" are contextualistic; the attempt to integrate the areas of inviting is organicist. Applying each of these root metaphors in a more precise and systematic way would be useful for further refining and extending existing notions of invitational thought. However, systematically applying these root metaphors to a concept of "educating" would open up new research and development possibilities.

The concept of "education" is implicitly assumed but nevertheless underdeveloped in the Second Edition of Inviting School Success (Purkey and Novak, 1984); only one sentence specifically talks about the notion

of "education" (p. 2), although much is stated about teaching, learning, and schools. Thus, although the book is about inviting education, the greatest emphasis is on inviting. If invitational thinking is going to have scope, precision, and context for educators, it needs a more explicit notion of educating; otherwise it is just a general approach to people applied to school folk. Let's briefly look at a concept of "educating" which has much to offer those of the invitational persuasion.

D. Bob Gowin (1981) has written a provocative and insightful book, Educating, which is compatible with many of the implicit educative notions of the Second Edition of Inviting School Success (Purkey and Novak, 1984). According to Gowin's systematic and comprehensive theory of educating, "the key event is a teacher teaching meaningful materials to a student who grasps the meaning of the materials under human conditions of social control" (p. 28). Embedded in this description are Gowin's "four commonplaces of educating - teacher, learner, curriculum, and governance" (p. 13). Let's look briefly at what he means by each of these and then see how they can be combined with Pepper's root metaphors to provide a systematic plan for researchers interested in inviting educative events.

For Gowin the four commonplaces of educating are integrally connected. He sees teaching as "the achievement of shared meaning in the context of educating" (p. 62); thus teachers intervene between self-interest and subject interest in humane ways. Learning is the "active reorganization of an existing pattern of meaning" (p. 124); this can only be done by the learner who chooses to make the connection between what is to be learned and what is known already; "curriculum is a logically connected set of conceptually and pedagogically analyzed

knowledge and value claims" (p. 109); this involves the development and use of materials which connect with primary sources of knowledge and possess criteria of excellence for sharing meaning and encouraging active reorganization of meaning patterns; governance "controls the meaning that controls the educative effort" (P. 56); this means securing the cooperation necessary so that educationally valid purposes can be achieved. The end of educating in this system is for students to become self-educating - no longer needing teacher or external governance rules for developing adequate understanding and use of the world's knowledge. Gowin nicely describes this end when he says:

> The learner now has knowledge about knowledge, has learned about learning, can see when a teacher is and is not needed, and can put all the pieces together under his or her own power.
>
> (p. 197)

If a goal of invitational education is to make schools the most inviting place in town, this certainly means that they are to be places where educating occurs. Gowin's theory of educating, although only briefly sketched here, can be an important guide for developing schools which invite educative events.

Thus far in this section we have stepped back to look at Pepper's system of root metaphors and Gowin's theory of educating. Putting these two together in an inviting framework on a 4 x 4 grid we can now step forward and systematically develop questions for those interested in inviting educative events. The model provided is only suggestive. Many more questions could easily be developed. Different types of research, quantitative, qualitative, and conceptual are necessary to fill in this grid.

Context does matter. Although this model emphasizes inviting educative events, a similar format could be used for other professions

(e.g. a nursing model would be built on the constituative elements involved in inviting health care). With a clearer notion of what to invite, extrapolating research and developing skills should be much easier. The ultimate effectiveness of this paradigm will be in the research and development activities it generates.

The "Go-Pep" Inviting Educative Events Research Model

Educational Commonplace

World Hypothesis Telling question	Teaching (achieving shared meanings)	Learning (act[illegible]organizing patterns of meaning)	Curriculum (sound materials which enable students to move forward on their own)	Governance (controls which coordinate teaching, learning and sound curricular material)
Formism What FORM do things take?	What is invitational teaching? What are some clear instances of invitational teaching?	What is invitational learning? What are some different ways invitational learning can occur?	What is an inviting curriculum? What are some clear instances of educational materials being inviting?	What are the criteria for deciding if rules are inviting educative events to occur? What are some clear examples of inviting rules?
Mechanism How do different things cause, link with, influence, or correlate with OTHER THINGS?	What factors correlate with invitational teaching? What results from invitational teaching?	What helps bring about invitational learning? What results from invitational learning?	How is an inviting curriculum developed and implemented? What are the learning results of an inviting curriculum?	What effect do inviting rules have on teaching and learning? What are the characteristics of schools inclined to have inviting rules?
Contextualism What is THIS EVENT all about, given the context?	How do inviting teachers go about achieving shared meanings? What are some real difficulties inviting teachers have in achieving shared meanings in specific classrooms?	What do students actually do and learn in inviting schools? How do students connect what they want to learn to what is taught in school?	How do different teachers develop inviting materials? What are the actual difficulties involved in using inviting curricular materials?	How do inviting rules really get established? What really happens in schools with inviting rules?
Organicism How do events, objects fit into A TOTALITY?	How does invitational teaching fit into a teacher's total development? How does invitational teaching fit into a school's total plan?	To what extent does the whole school invite learning from all its participants? How do schools prepare students for lifelong learning?	How is an inviting curriculum part of a whole school program? How does an inviting curriculum allow for a wide variety of teaching and learning styles?	How do teachers, students and administrators interact in schools with inviting rules? How are different people involved in formulating, implementing and evaluating inviting rules?

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Final Statement

Researchers interested in studying and implementing invitational education have much to do next. Those who choose the integrative setting paradigm need to develop criteria for including, excluding,and transforming available research; this is an important task. Those who are interested in studying and extending the inviting skills paradigm need to develop answers and strategies for those who question the desirability and efficacy of such an approach; this is a vital task. Those who want to develop a context specific model need to clarify what this means for different professions and work together with those of similar professional interests; this is a new and exciting task. Thus, there is much to do next. As Pogo eloquently stated, "We are faced with insurmountable opportunities".

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